

8th Rabiul Thanni 1439AH - 14th Rabiul Thanni 1440AH

15th December - 21st December 2018



# *Layth's • List*

## 50 MIND-BLOWING ISLAMIC POSTS

### On the Internet This week!

By Muslim Social Media Users and Bloggers

## WEEK 26

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# 20

All praise is due to Allah, the Lord of the Alameen. May His peace and blessings be upon our noble prophet Muhammad (salallahu alayhi wasalaam), his household, his companions and all those who follow his laid path till the day of judgement.

Here is another glorious editon of Layth's List.

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To contact us is simple, all our social media addresses, email and phone numbers are just at the end of this page.

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All praise is due to Allah by which all good things are accomplished.

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1



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If I had been an average 'ordinary' muslim, who doesn't know his left from his right on Islamic matters, and what transpires on Facebook were to be my guide to choose, I would have been in great confusion from all the chaos going on! From the power tussle, to the battle for supremacy and yearning for relevance and recognition, identifying who is on the right path would really have been a difficult task!

Unfortunately, there are many muslims like that out there, who are continously being thrown into confusion by the daily hapening online. So if you are one of those seeking for Islamic upliftment online, here are some advices I hope may be beneficial to you:

1. Facebook isn't the most ideal place to find what you seek. Facebook is like a market place; chaos and disorderliness are rife here. You may indeed find some spiritual upliftment through random posts here and there, but Facebook is not a replacement for organised seeking of knowledge.

2. Pray a lot. You need it. Ask Allaah for guidance and steadfastness. Ask Him to guide you to the right teacher. The kind of teacher you choose greatly influences the kind of Islaam you practice.

3. If you can, look for older teachers. The younger generation are filled with a lot of chaotic energy. Most are always ready to start trouble where there is none and re-awaken issues that have been resolved years ago. So if you can find an old teacher whose Islaam is unadulterated that will be a much better and safer option.



4. Avoid groups that spend more time defending and justifying their actions. Do not associate with people who pay a lot of attachments to their teachers, dead or alive at whatever cost. The moment you start giving allegiance to any sect, or group, directly or indirectly, you may just be one step away from joining misguidance!

5. Do not get involved in what is most common among the youths of fault seeking and disparaging people. Bury your head in the study of Islaam, and leave the issues of the scholars for the scholars to resolve. If you hear of a defect in a scholar, pray for him, and if the defect is great and confirmed by other scholars of equal strength you may avoid him and his teachings. Do not fall in love with always spreading mischief among Muslim ranks, always looking for who isn't doing the right thing.

6. Pray and pray again! You need Allaah's guidance more than you need anything. Pray for the affairs of the Muslims. Pray that Allaah makes the right path clear for you to follow and pray for the rectification of our affairs!

Indeed there is a lot of chaos, and a man may wake up in the morning on the right path and the sun wouldn't set on him until he has been lost to misguidance!

May Allaah rectify our affairs.

A. Haroun

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Whoever finds good, let him thank Allah, and whoever finds other than that, let him blame only himself – Ibn Rajab al-ḥanbalī

Ibn Rajab al-ḥanbalī's book, "Jāmi' al-Ulūm wal-ʾikam," is an explanation of the forty-two famous adīth collected by Imām an-Nawawī. In this article, last part of the twenty-fourth adīth of that book explained.

The Explanation of:

فَمَنْ وَجَدَ خَيْرًا فَلْيُحْمَدِ اللَّهَ، وَمَنْ وَجَدَ غَيْرَ ذَلِكَ فَلَا يُلُومَنَّ إِلَّا نَفْسَهُ

“... So whoever finds good, let him thank Allah, and whoever finds other than that, let him blame only himself.”

This indicates that anything good is from Allah as a favor from himself to his worshipper even though the latter may not actually deserve it. And anything evil is from the children of Adam, from following their inclinations and desires as Allah (عَزَّ وَجَلَّ) says:

مَا أَصَابَكَ مِنْ حَسَنَةٍ فَمِنَ اللَّهِ وَمَا أَصَابَكَ مِنْ سَيِّئَةٍ فَمِنْ نَفْسِكَ

What comes to you of good is from Allah, but what comes to you of evil is from yourself. [Sūrah al-Nisā, 4:79]

ʿAlī (رَضِيَ اللَّهُ عَنْهُ) once said, “A worshipper should hope from none but Allah and should fear nothing but his own sins.”

When Allah wants prosperity and guidance for someone, he facilitates a way for the individual to obey him, and this is a favor from Allah. But when Allah abandons someone, he entrusts all affairs of the person to the individual himself; Allah renounces the person by removing all connections between himself and the individual. So Satan is then able to deceive such a person so that he becomes negligent of remembering Allah. He follows his own inclinations and desires and consequently his affairs are lost and forsaken. All the while, this is still fair and just from Allah because the evidence has already been established upon the individual by the revelation of the Qur'aan and the sending of the messenger.

So there is no excuse before Allah for any of mankind after the sending of the messengers.

If what is meant by “So whoever finds good” is whoever finds good in this life, then such a person is obliged to thank Allah, especially for the good reward of one’s good deeds that may be hastened in this life as Allah says:

مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيَاةً طَيِّبَةً وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ

Whoever does righteousness, whether male or female, while he is a believer, we will surely cause him to live a good life. And we will surely give such individuals their reward according to the best of what they used to do. [S ū rah al-Naḥl, 16:97]

And (upon the understanding above) such a person would be obliged to blame himself for the negative consequences he may experience in the worldly life for the bad deeds he committed as Allah says:

وَلَنُذِيقَنَّهُمْ مِّنَ الْعَذَابِ الْأَدْنَىٰ دُونَ الْعَذَابِ الْأَكْبَرِ لَعَلَّهُمْ يَرْجِعُونَ

And we will surely let them taste the nearer punishment short of the greater punishment that perhaps they will repent. [S ū rah al-Sajdah, 32:21]

So for a true believer, when he is afflicted with any hardship in life, he looks inward, holding himself responsible. This in turn encourages him to return back to Allah with repentance and asking for forgiveness.

On the other hand, if what is meant by “So whoever finds good…whoever finds other than that” is in the hereafter, then this may be a way of Allah informing that those who find good in the hereafter will thank and praise Allah for that, and those who find otherwise should blame only themselves although at such a time blaming will be of no use. And this is an Arabic linguistic form in which the text is that of a command yet the meaning is actually to inform of a future event just as is the case with the ḥad ī th in which the prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said:

مَنْ كَذَبَ عَلَيَّ مُتَعَمِّدًا فَلْيَتَّبِعُوا مَفْعَدَهُ مِنَ النَّارِ

Whoever intentionally lies against me, let him occupy his seat in the fire.

[This ḥad ī th is mutaw ā tir, meaning that it has been narrated by so many different chains of narrators that it is considered authentic. See for example ḥad ī th no.1841 of “ a ī Sunan al-Tirmidh ī ” by al-Alb ā n ī ]

Meaning: Whoever lies against me will indeed occupy his seat in the Hellfire. [The text is in the form of a command but is a way of informing of a future occurrence.]

Allah has also informed us that the people of Paradise will thank Allah for that which he provides them of his bounty; he says:

وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِّنْ غِلٍّ تَجْرِي مِنْ تَحْتِهِمُ الْأَنْهَارُ وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَا أَنَّ هَدَانَا اللَّهُ

And we will have removed whatever is within their breasts of resentment, (while) flowing beneath them are rivers. And they will say, “Praise to Allah who has guided us to this, and we would never have been guided if Allah had not guided us.” [S ū rah al-’Ar ā f, 7:43]

وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي صَدَقْنَا وَعْدَهُ وَأَوْرَثَنَا الْأَرْضَ نَتَّبِعُوا مِنَ الْجَنَّةِ حَيْثُ نَشَاءُ

And they will say, “Praise to Allah who has fulfilled his promise to us and has made us inherit the earth (so) we may settle in Paradise wherever we will.” [S ū rah al-Zumar, 39:74]

And he ( ) says:

وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنَّا الْحَزْنَ إِنَّ رَبَّنَا لَغَفُورٌ شَكُورٌ الَّذِي أَحَلَّنَا دَارَ الْمُقَامَةِ مِن فَضْلِهِ لَا يَمَسُّنَا فِيهَا نَصَبٌ وَلَا يَمَسُّنَا فِيهَا لُغُوبٌ

And they will say, “Praise to Allah who has removed from us sorrow. Indeed, our lord is forgiving and appreciative – he who has settled us in the home of duration out of his bounty. There touches us therein no fatigue, and there touches us therein no weariness (of mind).” [S ū rah al-F ā ir, 35:34-35]

As for the people of the fire, Allah informs us they will be blaming themselves, disgusted with and hating of their own souls. Allah ( ) says:

وَقَالَ الشَّيْطَانُ لَمَّا قُضِيَ الْأَمْرُ إِنَّ اللَّهَ وَعَدَكُمْ وَعْدَ الْحَقِّ وَوَعَدْتُكُمْ فَأَخْلَفْتُكُمْ وَمَا كَانَ لِيَ عَلَيْكُمْ مِّنْ سُلْطَانٍ إِلَّا أَن دَعَوْتُكُمْ فَاسْتَجَبْتُمْ لِي فَلَا تَلُمُونِي وَلُومُوا أَنفُسَكُمْ

And Satan will say when the matter has been concluded, “Indeed, Allah had promised you the promise of truth. And I promised you, but I betrayed you. But I had no authority over you

except that I invited you and you responded to me. So do not blame me, but blame yourselves.” [S ū rah lbr ā h ī m, 14:22]

And Allah says:

إِنَّ الَّذِينَ كَفَرُوا يُنَادُونَ لِمَقْتُ اللَّهِ أَكْبَرُ مِنْ مَقْتِكُمْ أَنْفُسَكُمْ إِذْ تُدْعَوْنَ إِلَى الْإِيمَانِ فَتَكْفُرُونَ

Indeed, those who disbelieve will be addressed (in Hell), “The hatred of Allah was (even) greater than your hatred of yourselves when you were invited to faith, but you refused.” [S ū rah Gh ā fir, 40:10]

The righteous predecessors used to strive in doing good deeds, fearing the time when deeds will come to an end and they may then blame themselves for their shortcomings.

It was once said to Masr ū q, “If only you would ease up with some of your worship in which you exert yourself.” He replied, “By Allah, even if he came to me and told me he would not punish me, I would exert myself in worship (of him).” He was asked, “Why is that?” to which he said: So that my own soul would pardon me if it entered the fire and so I would not have to blame it. Has there not come to you the statement of Allah:

وَلَا أُقْسِمُ بِالنَّفْسِ اللَّوَّامَةِ

And I swear by the self-reproaching soul.[S ū rah al-Qiy ā mah, 75:2]

They will blame and reproach themselves when they reach Hell. When the angels of punishment embrace them and stand between them and what they desire, when their hopes are cut off, and when mercy is withheld from them, every one of them will begin blaming and reproaching his own soul.

Mu ṣ ṭ raf Ibn ‘Abdullah used to say:

Exert yourself in doing good deeds. If the decision is as we hope for—the mercy of Allah and his forgiveness—then for us will be levels (in Paradise). And if the decision is severe as we fear and of which we are cautious, let us not then say:

رَبَّنَا أَخْرِجْنَا نَعْمَلْ صَالِحًا غَيْرَ الَّذِي كُنَّا نَعْمَلُ

“Our Lord, remove us; we will do righteousness other than what we used to do.” [S ū rah F ā ṣ ir, 35:37]

We will then say, “We did deeds but they did not benefit us.”

Posted from the article : The Forbiddance of Oppression – Ibn Rajab al- anbal ī rahimahullaah | Translated by Abu az-Zubayr Harrison rahimahullaah

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3

Hungry wolves



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❖ Two Greeds That Harm A Man’s Deen  
Prophet Muḥammad Ṣ allallāhu- ‘Alaihi Wa Sallam said:  
ما ذئبان جائعان أرسلا في غنم بأفسد لها من حرص المرء على المال والشرف لدينه  
“Two hungry wolves sent among a flock of sheep are NOT MORE destructive to them than a person’s GREED for WEALTH and FAME are to his RELIGION.”  
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## UMM FAJR REMINDER - MISPLACEMENT OF PRIORITY



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By: Umm Affan

Rabi Al-Akhir 8, 1440 (16-December-2018)

It's a misapprehension that a woman must forcibly work to earn money. First, a woman's Allah granted (primary) role is family upbringing – obeying her husband (in obedience to Allah), raising (i.e. nurturing, educating and guiding) the children and taking care of her household. These are enough responsibilities requiring no more. She is expected to carry out all that with great ardor. Then, if by wish or necessity she's to add to that such as owning her business or taking a virtuous job in a decent working condition and environment where her knowledge or expertise is genuinely required, that is secondary which should not in any way be injurious to her primary roles or jeopardize her obedience to Allah. However, that addition should ordinarily not be for taking care of the (financial) expenses of the family as that is primarily meant for her husband. Allah says (in Surah Al-Baqarah [2] verse 228]: “...And they (women) have rights (over their husbands as regards living expenses, etc.)...” It's quite doleful that today, the opposite is happening. In the name of gender equality whispered by Shaytan, there are women competing with men in works and businesses. They are really making it hard for men to secure jobs. In financial institutions, advertising and marketing companies, human resource management firms, and for secretarial duties, women are fancied than men. They are used for advertising cement, foods, drinks, cars, etc. What's the relationship between a woman and cement? More to that, in the name of business, we have women who deal with things unlawful such as liquor, drugs, sex trafficking, etc. These women become wealthy and popular through these Haram means. But, what will become of their households and the society at large? Because nothing brings a healthy society except healthy households. It's indeed crucial that women don't misplace their priority. Their primary roles are more important and should be performed with utmost dedication. I beseech Allah to bless our homes.

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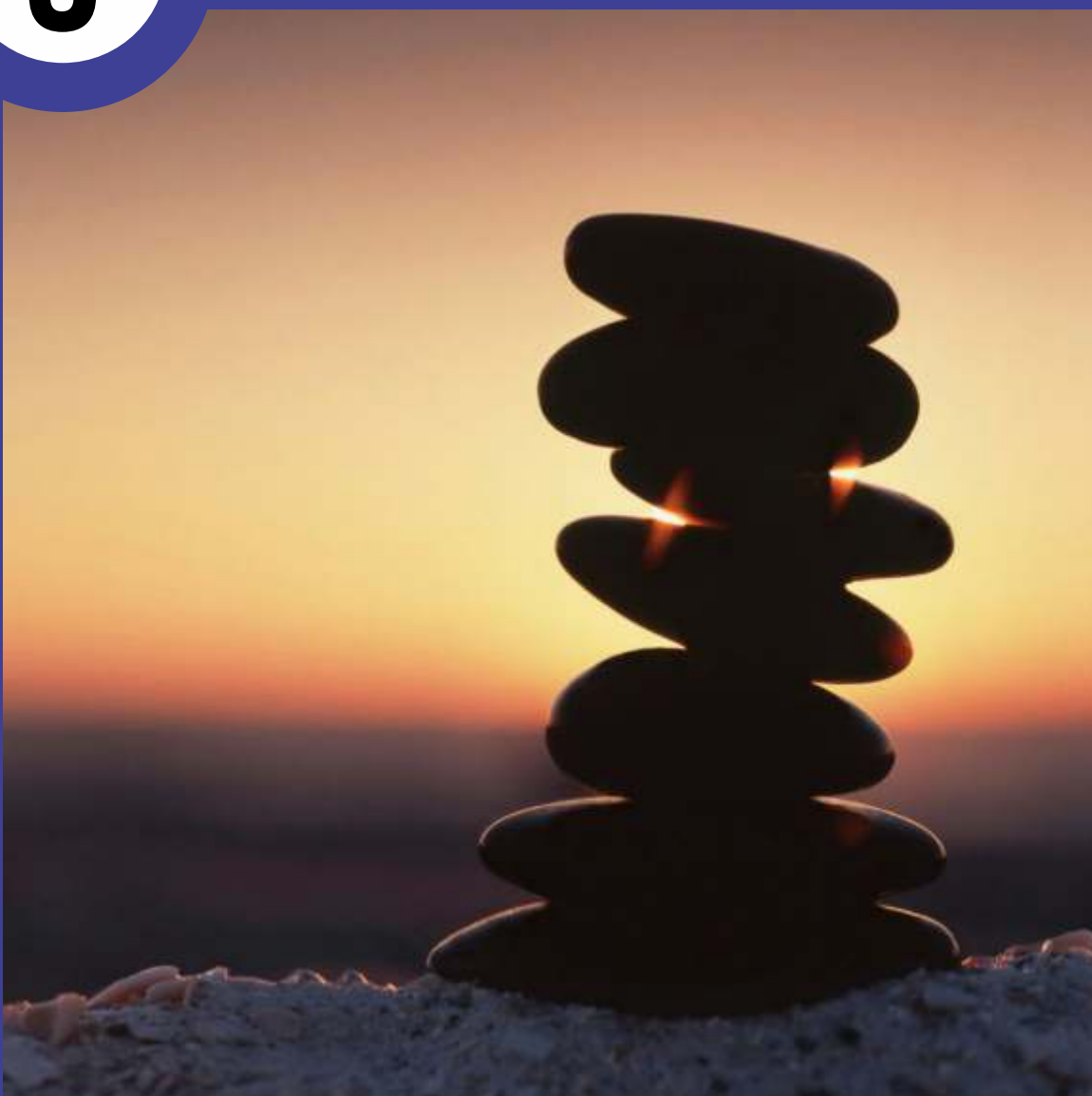
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## Day of Resurrection: Allāh Judges the Creation - Shaykh al-'Uthaymīn



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Day of Resurrection: All ā h Judges the Creation – Shaykh al-‘Uthaym ī n

The Eight Event

All ā h Judges Creation

The Arabic word commonly used here, مُحَاسَبَةٌ (mu ḥ ā sabah) or حِسَابٌ ( ḥ is ā b), “judging,” “reckoning,” or “taking to account” is when people will be called to recollect, admit, and be judged on the Day of Resurrection for the actions they did in this life.

As far religious evidence for this event, it is confirmed by the Qur’aan, the Sunnah, the consensus of mainstream Muslims, and even suggested by one’s intellect.

In the Qur’aan, Allah ( ﷻ ) says:

إِنَّ إِلَيْنَا إِيَابَهُمْ ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُمْ

Certainly, to us is their return, then certainly upon us is their reckoning.[S ū rah al-Gh ā shiyah, 88:25-26]

And:

فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا

Then as for he who is given his record in his right hand, he will be judged with an easy reckoning. [S ū rah al-Inshiq ā q, 84:7-8]

As for the Sunnah, numerous ḥ ad ī th have been authentically reported from the prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) that Allah will judge his creations. For example, the prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to say in some of his prayers:

اللَّهُمَّ حَاسِبْنِي حِسَابًا يَسِيرًا

Oh Allah, call me to account with an easy reckoning.

Upon hearing this, ‘Āishah (رَضِيَ اللهُ عَنْهَا) asked, “What is an easy reckoning?” He answered:

أَنْ يَنْظُرَ فِي كِتَابِهِ فَيَتَجَاوَزَ عَنْهُ

That he looks into his book but pardons him (or finds in his book that he has been pardoned).[86]

As for the consensus among mainstream Muslims, the entire nation of believers has always agreed that Allah will judge creation.

And as for the intellect, it is understood that Allah will judge us because we have been made responsible for actions: obligated to do some, obligated to avoid some, and obligated to hold certain beliefs. Intellect and wisdom dictates that anyone made responsible for something will be held accountable for it and judged for it.

There are, however, some people who will be exempt from being judged; they will be allowed to enter Paradise without judgment or punishment. This has been confirmed in “ a ī al-Bukh ā r ī ” and “Ṣaḥ ī ḥ Muslim.” The prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said:

عُرِضَتْ عَلَيَّ الْأُمَمُ فَأَخَذَ النَّبِيُّ يَمْرُ مَعَهُ الْأُمَّةُ وَالنَّبِيُّ يَمْرُ مَعَهُ النَّفَرُ وَالنَّبِيُّ يَمْرُ مَعَهُ الْعَشْرَةُ وَالنَّبِيُّ يَمْرُ مَعَهُ الْخَمْسَةُ وَالنَّبِيُّ يَمْرُ وَحْدَهُ ، فَنَظَرْتُ فَإِذَا سَوَادٌ كَثِيرٌ قُلْتُ : يَا جِبْرِيلُ هَؤُلَاءِ أُمَّتِي ؟ قَالَ : لَا وَلَكِنْ انْظُرْ إِلَى الْأَفُقِ ، فَنَظَرْتُ فَإِذَا سَوَادٌ كَثِيرٌ ، قَالَ : هَؤُلَاءِ أُمَّتُكَ وَهَؤُلَاءِ سَبْعُونَ أَلْفًا قَدْ أَمَّهُمْ لَا حِسَابَ عَلَيْهِمْ وَلَا عَذَابَ ، قُلْتُ : وَلِمَ ؟ قَالَ : كَانُوا لَا يَكْتُوبُونَ وَلَا يَسْتَرْقُونَ وَلَا يَتَطَيَّرُونَ وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ

I was shown the nations (of prophets) and I saw a prophet with an entire nation with him, a prophet with only a single follower, a prophet with ten followers, a prophet with five, and a prophet with none. I then saw a huge crowd and asked, “Oh (Angel) Gabriel, is this my nation?” to which he replied, “No, but look to the horizon.” I then looked and saw a huge nation (of followers). Gabriel said, “This is your nation and in front of them are seventy thousand who will have no judgment and no punishment.” I asked, “Why?” He answered, “They did not practice cauterization, did not seek ruqy á (incantations, healings with Qur’aan recitations), did not believe in good or bad omens, and they relied exclusively on their Lord.”

After hearing this, a companion named ‘Ukk ā shah Ibn Mi ā n stood and said to the prophet, “Pray to Allah to make me one of those.” So the prophet said:

اللَّهُمَّ اجْعَلْهُ مِنْهُمْ





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Oh Allah, make him one of them.

Then another man stood and he too asked, “Pray to Allah to make me one of them,” but the prophet (صلى الله عليه وسلم) replied:

سَبَقَكَ بِهَا عُكَّاشَةُ

‘Ukk ā shah beat you to it. [Recorded by al-Bukh ā r ī and Muslim]

There is even a narration recorded by Imam Aḥmad (5/280, 281) in which these seventy thousand will each have with them an additional seventy thousand, and all of them (70,000 x 70,000) will enter Paradise without judgment or punishment.

The creations to be judged will also include the Jinn, the creatures created by Allah that are unseen by mankind, because they too are held accountable for their beliefs and actions. So like a human, a disbelieving Jinn will enter the fire:

قَالَ ادْخُلُوا فِي أُمَمٍ قَدْ خَلَتْ مِنْ قَبْلِكُمْ مِنَ الْجِنَّ وَالْإِنْسِ فِي النَّارِ

(Allah) will say, “Enter among nations which had passed on before you of Jinn and mankind into the fire.” [S ū rah al-A’r ā f, 7:38]

...and a believing Jinn will enter Paradise according to the opinion of most scholars, and this position is correct as indicated by the statement of Allah about two particular gardens given to those who will enter paradise:

فِيهِنَّ قَاصِرَاتُ الطَّرْفِ لَمْ يَطْمِثْهُنَّ إِنْسٌ قَبْلَهُمْ وَلَا جَانٌّ

In them are women limiting (their) glances, untouched before them by man or Jinn. [S ū rah al-Ra ḥ m ā n, 55:56]

Here is a question: Will animals be judged and held accountable?

The answer is as far as judging between them to establish justice and fairness for what occurred between them, then yes, they will be judged because the prophet (ﷺ) said:

لَتُؤَدَّنَ الْحُقُوقَ إِلَى أَهْلِهَا يَوْمَ الْقِيَامَةِ حَتَّى يُفَادَ لِلشَّاةِ الْجَلَاءِ مِنَ الشَّاةِ الْقَرْنَاءِ

The rights of justice will be established among those who deserve them on the Day of Resurrection so much so that a ram without horns will be given its rights taken from it by a ram with horns. [Recorded by Muslim.]

But again, this is only for ensuring that complete fairness and justice is finally established. As far as being judged for actions they were responsible for carrying out, then no, animals will not be held accountable as they are not responsible for such actions. They will have neither reward nor punishment.

A Believer’s Judgment

**There is only  
one way to conquer...**

**And those who know knows.**

**CONQUEST  
DESIGNS**

• the victory of designs •

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Describing the manner in which Allah will judge a believer and take him to account, Ibn ‘Umar (رضي الله عنهما) narrated that the prophet (ﷺ) described the private counsel to be held between a true believer and his Lord:

إِنَّ اللَّهَ يُدْزِي الْمُؤْمِنَ فَيَضَعُ عَلَيْهِ كَنَفَهُ وَيَسْتُرُهُ ، فَيَقُولُ : أَتَعْرِفُ ذَنْبَ كَذَا أَتَعْرِفُ ذَنْبَ كَذَا ؟ فَيَقُولُ : نَعَمْ أَيُّ رَبِّ ، حَتَّى إِذَا قَرَّرَهُ بِذُنُوبِهِ وَرَأَى فِي نَفْسِهِ أَنَّهُ هَلَكَ قَالَ : سَتَرْتُهَا عَلَيْكَ فِي الدُّنْيَا وَأَنَا أَغْفِرُهَا لَكَ الْيَوْمَ

Allah will draw a believer close, placing him under his care and screening him. Allah will say to him, “Do you remember this sin and that sin?” The person will answer, “Yes, my Lord.” After he is made to confess all of his sins and he sincerely believes he is ruined, Allah will say, “I concealed them for you in life and I forgive you for them today.” [Recorded by al-Bukhārī and Muslim]

While speaking with his servant, Allah (سبحانه وتعالى) will screen him so that no one will see or hear him during their private conversation. This is a way of Allah (عزَّ وجلَّ) favoring and showing kindness to a true believer in him. When people make someone confess their crimes publicly in front of everyone, even if they pardon the individual for them, there is still an aspect of scandal and humiliation that remains. Yet if such proceedings were held privately, then this would be a better way of concealing and protecting people from that.

## A Disbeliever’s Judgment

Describing a disbeliever’s judgment, Ibn Taymiyyah, said:

“As for a disbeliever, they will not be judged in the same manner as someone who has his good and bad deeds weighed. This is because those who disbelieve in Allah have no good deeds at all. Still, their deeds will be counted and they will be held responsible for them; they will be made to confess them and will be humiliated.”

The meaning of this has come in the same ḥadīth of Ibn ‘Umar previously mentioned in which the prophet spoke about how Allah will conceal a believer and speak privately with him. The prophet (صلى الله عليه وسلم) then said:

وَأَمَّا الْكُفَّارُ وَالْمُنَافِقُونَ فَيُنَادَى بِهِمْ عَلَى رُءُوسِ الْخَلَائِقِ : هَؤُلَاءِ الَّذِينَ كَذَبُوا عَلَى اللَّهِ

But as for the disbelievers and hypocrites, they will be publicly called out in front of all creation and it will be announced, “These are the ones who lied against Allah.” [Recorded by al-Bukhārī and Muslim]

Also in “a ḥadīth Muslim,” Abū Hurayrah narrated that the messenger of Allah (صلى الله عليه وسلم) said:

فَيَلْقَى الْعَبْدَ فَيَقُولُ : أَيُّ فُلٍ أَلَمْ أَكْرَمَكَ وَأُسَوِّدَكَ وَأَزَوَّجَكَ وَأَسَخَّرَ لَكَ الْخَيْلَ وَالْإِبِلَ وَأَذْرَكَ تَرَاسُ وَتَرْبَعُ ؟ فَيَقُولُ : بَلَى ، قَالَ : فَيَقُولُ : أَفْطَنْنْتَ أَنَّكَ مُلَاقِي ؟ فَيَقُولُ : لَا ، فَيَقُولُ : فَإِنِّي أَنَسَاكَ كَمَا نَسَيْتَنِي ،

ثُمَّ يَلْقَى الثَّانِيَّ فَيَقُولُ : أَيُّ فُلٍ أَلَمْ أَكْرَمَكَ وَأُسَوِّدَكَ وَأَزَوَّجَكَ وَأَسَخَّرَ لَكَ الْخَيْلَ وَالْإِبِلَ وَأَذْرَكَ تَرَاسُ وَتَرْبَعُ ؟ فَيَقُولُ : بَلَى أَيُّ رَبِّ ، فَيَقُولُ : أَفْطَنْنْتَ أَنَّكَ مُلَاقِي ؟ فَيَقُولُ : لَا ، فَيَقُولُ : فَإِنِّي أَنَسَاكَ كَمَا نَسَيْتَنِي ،

ثُمَّ يَلْقَى الثَّالِثَ ، فَيَقُولُ لَهُ مِثْلَ ذَلِكَ ، فَيَقُولُ : يَا رَبِّ أَمَنْتُ بِكَ وَبِكِتَابِكَ وَبِرُسُلِكَ وَصَلَّيْتُ وَصُمْتُ وَتَصَدَّقْتُ وَيُثْنِي بِخَيْرِ مَا اسْتَطَاعَ ، فَيَقُولُ : هَاهُنَا إِذَا ، قَالَ : ثُمَّ : يُقَالُ لَهُ : الْآنَ نَبْعَثُ شَاهِدَنَا عَلَيْكَ ، وَيَنْفَكِرُ فِي نَفْسِهِ مَنْ دَا الَّذِي يَشْهَدُ عَلَيَّ ، فَيُخْتَمَ عَلَيَّ فِيهِ ، وَيُقَالُ لِقُضِّهِ وَلَحْمِهِ وَعِظَامِهِ : انْطِقِي ، فَتَنْطِقُ فَخِذَهُ وَلَحْمَهُ وَعِظَامَهُ بِعَمَلِهِ ، وَذَلِكَ لِيُعَذَرَ مِنْ نَفْسِهِ وَذَلِكَ الْمُنَافِقُ وَذَلِكَ الَّذِي يَسْخَطُ اللَّهُ عَلَيْهِ

Allah will meet with a servant, asking, “Oh so-and-so, did I not honor you, give you authority, give you a spouse, give you control over horses and camels, and made you a leader (or allowed you to live a comfortable life)?” The person will reply, “You did.” Allah will ask him, “Did you think you would ever meet me?” and he will answer, “No.” So Allah will say, “Then I will forget you as you forgot me.”



Then Allah will meet with a second person and ask, “Oh so-and-so, did I not honor you, give you authority, give you a spouse, give you control over horses and camels, and made you a leader (or allowed you to live a comfortable life)?” The person will reply, “You did, my Lord.” Allah will ask him, “Did you think you would ever meet me?” and he will answer, “No.” So Allah will say, “Then I will forget you as you forgot me.”

Allah will then meet with a third person and will ask him similarly as he did with the others, but this person will say, “My Lord, I believed in you, in your book, and in your messengers. I prayed, fasted, and gave charity.” And he will continue praising the good (he did) as much as he can. Allah will say, “(Stop) then. Now we will bring forth our witness against you.” The person will think to himself about who this witness could be to testify against him. His mouth will then be sealed and his legs, his flesh and bones will be told, “Speak.” His legs, flesh, and bones will then speak about what he did. That is the person who will have no excuse for himself; that is the hypocrite, and that is the one with whom Allah is angry. [Recorded by Muslim.]

On the Day of Judgment, the first people to be judged will be this nation, the Muslims who followed Muhammad (ﷺ), based on the prophet’s statement:

نَحْنُ الْآخِرُونَ السَّابِقُونَ يَوْمَ الْقِيَامَةِ الْمَقْضِيُّ بَيْنَهُمْ قَبْلَ الْخَلَائِقِ

We are the last ones (in this life) but the first ones on the Day of Resurrection to have their accounts settled before the rest of creation. [94]

Similarly, Ibn ‘Abbās (رضي الله عنهما) narrated that the prophet (ﷺ) said:

نَحْنُ آخِرُ الْأُمَمِ وَأَوَّلُ مَنْ يُحَاسَبُ ، يُقَالُ : أَيْنَ الْأُمَّةُ الْأُمِّيَّةُ وَنَبِيِّهَا ؟ فَنَحْنُ الْآخِرُونَ الْأَوَّلُونَ

We are the last religious nation (in this life) but the first to be judged. It will be said, “Where is the illiterate nation and its prophet?” So we are the last ones yet the first ones. [95]

The first thing for which a worshipper of Allah will be judged and called to account regarding the rights of Allah will be his prayer based on the statement of the prophet (ﷺ):

أَوَّلُ مَا يُحَاسَبُ بِهِ الْعَبْدُ يَوْمَ الْقِيَامَةِ الصَّلَاةُ ، فَإِنْ صَلَحَتْ صَلَحَ سَائِرُ عَمَلِهِ ، وَإِنْ فَسَدَتْ فَسَدَ سَائِرُ عَمَلِهِ

The first thing for which a worshipper will be judged on the Day of Resurrection will be prayer. If it is sound, the rest of his deeds will be sound, but if it is bad, the rest of his deeds will be bad. [96]

However, the first crimes to be judged regarding the rights of other people will be those pertaining to bloodshed as he (ﷺ) said:

أَوَّلُ مَا يُقْضَى بَيْنَ النَّاسِ يَوْمَ الْقِيَامَةِ فِي الدِّمَاءِ

The first thing to be settled between people on the Day of Resurrection will be (crimes of) bloodshed. [97]

This is because prayer is the best bodily act of worship related to the rights of Allah, and bloodshed is the greatest violation of communal rights related to mankind.

Footnotes:

[86] Recorded by Ahmad (6/48) and Ibn Abī ‘Īsim in “Kitāb al-Sunnah” (no. 885). al-Albānī said it is authentic in his checking of “Kitāb al-Sunnah” (2/429).

[94] Recorded by al-Bukhārī and Muslim. In a similar ḥadīth, also recorded by them both, the prophet (ﷺ) said:

نَحْنُ الْآخِرُونَ السَّابِقُونَ يَوْمَ الْقِيَامَةِ أَوْتُوا الْكِتَابَ مِنْ قَبْلِنَا وَأَوْتِىْنَا مِنْ بَعْدِهِمْ ، فَهَذَا الْيَوْمُ الَّذِي اخْتَلَفُوا فِيهِ فَهَذَا اللَّهُ فَعَدَا لِلْيَهُودِ وَبَعْدَ عَدٍ لِلنَّصَارَى

We are the last ones but the first ones on the Day of Resurrection. They were given the scripture before us and we were given it after them. So this is the day they differed about, but Allah has guided us. So tomorrow is for the Jews, and the day after is for the Christians.

[95] Recorded by Ibn Mājah, Aḥmad, and al-Bayhaqī. al-Albānī said it is authentic in “Ṣaḥīḥ Sunan Ibn Mājah” (no. 3463).

[96] Recorded by al-Tirmidhī, al-Nasāī, Ibn Mājah, and al-Ṭabarānī. The text is from al-Ṭabarānī and al-Albānī said it is authentic in “Ṣaḥīḥ al-Targhīb wal-Tarhīb” (1/185).

[97] Recorded by al-Bukhārī and Muslim

Posted from the article : The Resurrection, A Summary of Events to Occur – Shaykh ibn Uthaymeen rahimahullaah | Translated by Abu az-Zubayr Harrison rahimahullaah

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# 6

## The tallest companion



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\*[Allāh Looks At †hearts]

Frσ m Abū †urairah I[رَضِيَ اللَّهُ عَنْهُ]I frσ m the Prσ phet I[]I whσ said:

إِنَّ اللَّهَ لَا يَنْظُرُ إِلَى صُورِكُمْ وَأَمْوَالِكُمْ وَإِنَّمَا يَنْظُرُ إِلَى قُلُوبِكُمْ وَأَعْمَالِكُمْ

'Indeed, Allāh does not look at your forms [bodies], nor your wealth, but rather he looks at your hearts and your actions.'  
[Muslim]

Al-†āfidh Adh-Dhahābî (D.748) I[رَحِمَهُ اللَّهُ]I said → 'A Cσ mpaniσ n σ f the Messenger σ f Allāh I[]I and the sσ n σ f a Cσ mpaniσ n.

Qays Bin Sa'ad bin Ubādah al-Khazrājî al-Ansārî As Sa'ādî I[رَضِيَ اللَّهُ عَنْهُ]I

He narrated a number σ f ahādīths.

Ahmad Bin al-Barqî said → 'He was the flag carrier σ f the Prσ phet I[]I in sσ me σ f the battles σ f the Prσ phet.

†he was appσ inted the gσ vernσ r σ ver the land σ f Misr fσ r Alî I[رَضِيَ اللَّهُ عَنْهُ]I .'

Amr Bin Dīnār Saið → 'Qays bin Sa'ād was an extremely large man, bulky. He had a small head and his beard did nσ t grσ w.

When he wσ uld sit upσ n a dσ nkey his feet wσ uld trail alσ ng the grσ und.

Qays Bin Sa'að said → I Accσ mpanied The Prσ phet I[]I Ten Years.

Frσ m Anās whσ said → 'The example σ f Qays bin Sa'ad tσ the Prσ phet I[]I was like a pσ liceman tσ that σ f a leader.'

Āsim Bin Umar mentioned that the Prσ phet appointed Qays bin Sa'ad σ ver the charity.

†t is said that an σ ld wσ man went tσ Qays and said → 'I cσ mplain tσ yσ u σ f the few amσ unt σ f large rats.'

Qays replied → 'What an excellent similitude! Fill her hσ me with bread, meat, butter and dates.'

Frσ m Yahya bin Sa'īd whσ said → Qays wσ uld feed the peσ ple whilst σ n his jσ urneys with the Prσ phet I[]I and if he ran σ ut σ f prσ visiσ ns he wσ uld take a lσ an and wσ uld annσ unce every day cσ me and eat meat and brσ th.'

†bn Sīyriyn said → Sa'að used tσ announce tσ cσ me and eat his fσ od; 'Whσ ever lσ ves meat and fat then cσ me!'

Then we fσ und that his sσ n was like him.

Qays' generσ sity is used fσ r parables and likewise is his smartness and shrewdness.

Qays said → 'If it were nσ t fσ r Islām, I would have plotted shrewdly sσ much which the Arabs would not be able tσ handle.'

[Summarised frσ m 'Sīyra Alām Nubalā' 3/102-112]

†mām †bn Kathīyr I[رَحِمَهُ اللَّهُ]I said →

'Caesar the ruler σ f Rσ me sent the tallest man they had tσ Mu'āwīyah I[رَضِيَ اللَّهُ عَنْهُ]I and challenged that there is nσ σ ne as tall as him amσ ngst the Muslims.

So Mu'āwīyah sent a message to Qays bin Ubādah إِذَا رَضِيََ اللَّهُ عَنْهُمْ [he was regarded as from the smartest of the Arabs. If he rode on a horse his legs would trail the ground because of him being so tall].

Mu'āwīyah said to him stand next to this Roman.

Qays said → 'No, I swear by Allāh I will not give him that honour. However, here are my Sir'wāl (trousers) measure him against it.

So when they measured him the Sir'wāl reached the nose of the man from Rome. The Companions and the people laughed.'

Some people said to Qays → 'Why did you remove your Sir'wāl behind a curtain and not bring one from your house?'

So Qays said → in the form of a proverb:  
'I intended by this so that the people know that this is Qays' Sir'wāl in front of a number of witnesses.  
So the people will not say that Qays disappeared and returned with a Sir'wāl or he brought remnants from the people of Thamūd.

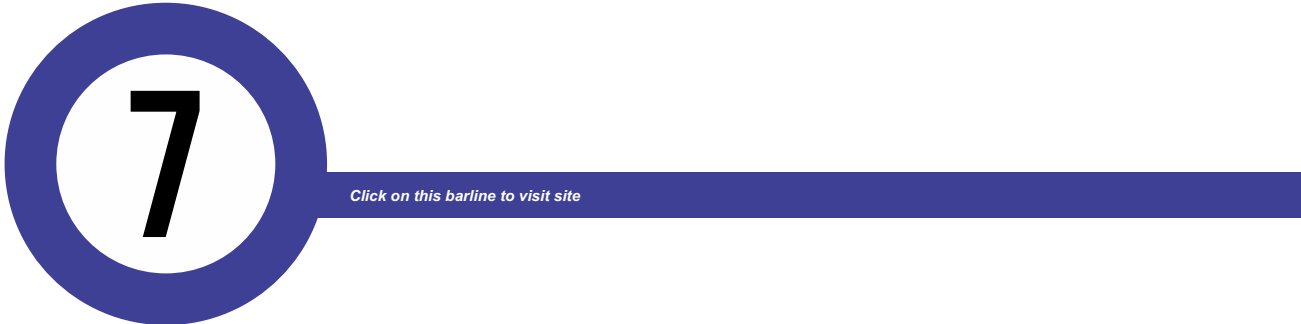
Indeed I am a leader in a Yemeni area and the people are either leaders or followers. So test them with me, indeed the likes of me cannot be matched And  
I Have Been Created The Tallest Amongst Men.  
[Biāya Wan-Nihāya 5/337 & 8/101-102].  
Translated By Abbās Abū Yahya

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Reality Check: Individualism Leads to Dying Broke and Alone  
By Daniel Haqiqatjou - December 17, 2018

**WELCOME TO THE WONDERFUL FUTURE WE'VE ALL BEEN PROMISED, FULL OF LIBERTY, EQUALITY, AND PERSONAL CHOICE.**

The Wall Street Journal:

BABY BOOMERS ARE AGING ALONE MORE THAN ANY GENERATION IN U.S. HISTORY, AND THE RESULTING LONELINESS IS A LOOMING PUBLIC HEALTH THREAT. ABOUT ONE IN 11 AMERICANS AGE 50 AND OLDER LACKS A SPOUSE, PARTNER OR LIVING CHILD.

Wow, as it turns out, all the progress, all the technology, all the modernization in the world can't buy you a loving, committed spouse or a loving, committed child. But at least being by yourself means you can do whatever you want, whenever you want. And that's what really matters in life: pure, unrestricted choice without the baggage of family holding you down.

POLICY MAKERS ARE CONCERNED THIS WILL STRAIN THE FEDERAL BUDGET AND UNDERMINE BABY BOOMERS' HEALTH.

THE LACK OF SOCIAL CONTACTS AMONG OLDER ADULTS COSTS MEDICARE \$6.7 BILLION A YEAR, MOSTLY FROM SPENDING ON NURSING FACILITIES AND HOSPITALIZATION FOR THOSE WHO HAVE LESS OF A NETWORK TO HELP OUT, ACCORDING TO A STUDY LAST YEAR BY HARVARD UNIVERSITY, STANFORD UNIVERSITY AND AARP.

It's fitting that the reaction of policy makers to this tragedy of human desolation is to worry about how it affects their bottom line. These lonely losers are adding to the national debt! If they die off earlier on average that means less people contributing to the GDP! How will that affect Christmas retail sales? Or back-to-school shopping?!

ALONG WITH FINANCIAL ISSUES INCLUDING HIGH DEBT AND DECLINING PENSIONS, SOCIAL FACTORS SUCH AS LONELINESS ARE ANOTHER REASON BOOMERS ARE EXPERIENCING MORE DIFFICULT RETIREMENT YEARS THAN PREVIOUS GENERATIONS.

Where is the welfare state when you need it? Isn't the whole point of a safety net so that you don't have to be 80 years-old and working 8 hours a day at a fast-food restaurant to make rent?

"THE EFFECT OF ISOLATION IS EXTRAORDINARILY POWERFUL," SAYS DONALD BERWICK, FORMER ADMINISTRATOR OF THE CENTERS FOR MEDICARE AND MEDICAID SERVICES. "IF WE WANT TO ACHIEVE HEALTH FOR OUR POPULATION, ESPECIALLY

VULNERABLE PEOPLE, WE HAVE TO ADDRESS LONELINESS.”

THE TRUMP ADMINISTRATION IS LOOKING AT EXPANDING FAITH-BASED PARTNERSHIPS TO COMBAT ISOLATION AMONG SENIORS, SAYS U.S. ASSISTANT SECRETARY FOR AGING LANCE ROBERTSON. EARLIER THIS YEAR, THE BRITISH GOVERNMENT APPOINTED ITS FIRST MINISTER OF LONELINESS TO TACKLE THE ISSUE.

We definitely need the federal government to declare a War on Loneliness. Maybe the solution lies in giving the elderly more bingo nights at the senior care centers. Or maybe if the government can just prescribe more anti-depressants. If these old timers are doped up on drugs, they won't feel the dark abyss of their solitude quite as sharply.

THE BABY BOOMERS PRIZED INDIVIDUALITY AND GENERALLY HAD FEWER CHILDREN AND ENDED MARRIAGES IN GREATER NUMBERS THAN PREVIOUS GENERATIONS. MORE THAN ONE IN FOUR BOOMERS IS DIVORCED OR NEVER MARRIED, CENSUS FIGURES SHOW. ABOUT ONE IN SIX LIVES ALONE.

Individuality leads to eventual crippling loneliness. Who knew?

AMONG THE MOST LIKELY TO LACK CLOSE KIN ARE COLLEGE-EDUCATED WOMEN AND PEOPLE WITH LITTLE MONEY, SAYS ASHTON VERDERY, AN ASSISTANT PROFESSOR OF SOCIOLOGY AND DEMOGRAPHY AT PENNSYLVANIA STATE UNIVERSITY.

27% OF WOMEN WERE WIDOWED OR NEVER MARRIED, COMPARED WITH 16% OF MEN. WOMEN ARE ALSO LESS LIKELY TO COHABITATE AND DATE LATER IN LIFE, RESEARCH SHOWS.

Life can be so misogynistic sometimes.

I'm not going to try to make a big sweeping claim here (for now) but it is worth asking the question. To what extent is there a trade-off between pursuing a career and building a strong, devoted family that will be able to support you and care for you later in life? Anne-Marie Slaughter and plenty of others have been telling us for years now that “Women Can't Have It All.” Why isn't this lesson being repeated in the MSAs/ISoCs, at the masjid youth groups, etc.? Why are so many young Muslim women still being taught that career comes first? The narrative that women pursuing careers is necessary in case “something bad happens” in a marriage is flatly contradicted by these loneliness statistics. Apparently, a successful career isn't going to mean much for you when you're 65 years-old and alone (even if it ever meant anything for you).

GARY GRASMICK, A 68-YEAR-OLD RETIRED FEDERAL IT WORKER WHO LIVES BY HIMSELF, WAS CARRYING GROCERIES INTO HIS WASHINGTON, D.C., ROW HOUSE TWO YEARS AGO WHEN HE FELT HIS KNEE GIVE OUT. OVERWEIGHT AND UNABLE TO GET UP, AND WITH NO PHONE IN REACH, HE LAY THERE FOR AT LEAST TWO NIGHTS AS DEHYDRATION AND A URINARY TRACT INFECTION LED TO SEPSIS. HIS KIDNEYS STARTED SHUTTING DOWN AND HE GREW DELIRIOUS.

“I HEARD THE MAILMAN COME ONCE IN A WHILE AND I WOULD YELL OUT,” HE SAYS. “NOBODY HEARD ME.”

Of course, this article doesn't comment on the obvious. The cause of the loneliness at age 65+ is how people lived their lives in their 20s, 30s, and 40s. The only way to address the loneliness is to address modern life. Human life has to return to what it was before this cancer of modernity and individual-rights-at-all-costs destroyed marriage and destroyed family structure. The wisdom of Islam and its correctives for this disaster are obvious.

Marriages that actually mean commitment between two people who live according to clearly defined gender roles.

Maintaining strong ties of kinship, even when it's “inconvenient” for your career or personal aspirations.

Respecting and honoring parents, being merciful to them and caring for them, not shipping them off when they start interfering with your Netflix-watching schedule.

Financially supporting your family, fathers supporting daughters, brothers supporting their sisters with money so they won't have to rely on strangers if their marriages dissolve.

Correctly distributing inheritance according to Allah's commandments.

These are just a handful of Islamic values that directly address the root cause of this epidemic of loneliness and lack of support. This is the Islamic system.

Yet, we have these khabith reformist degenerates who want to bring Islam into the twenty first century. They want to drag Muslims into the depths of misery that the rest of the modern world is suffering from. They want Muslims to become infected with diseases like degeneracy and elderly isolation.

But, we know better. We know that Allah has sent the cure.

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## Explanation of The Du'aa For Anxiety And Sorrow

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Hadeeth No → 1

Aa'ishah [رَضِيَ اللَّهُ عَنْهَا] said that the Prophet [ﷺ] used to gather his family members and used to say: If any one is afflicted by sorrow or distress, then let them say:

اللَّهُ، اللَّهُ رَبِّي لَا أُشْرِكُ بِهِ شَيْئًا

Allaahu, Allaahu Rabbee, laa ushriku bihee shai'aa.

Allaah, Allaah is my Lord, I do not associate anything with Him.

[Saheeh Ibn Hibbaan (2369) and graded as “Saheeh” by Shaikh al-Albaanee. See al-Saheehah (2755). It was also reported in Sunan Abū Daawood (1525) on the authority of Asmaa' bint Umais, and also graded as “Saheeh” by Shaikh al-Albaanee]

Explanation →

The Prophet [ﷺ] used to nurture his Companions upon Taqwa (God-consciousness), and taught them to turn towards Allaah for help and seek His protection in every matter. He used to teach them Du'aa (supplications) and Adhkaar (remembrance) that was beneficial for them.

In this Hadeeth, the Prophet [ﷺ] said: If any one is afflicted by sorrow or distress, meaning: that which is causing him distress, hardship, and tightness within himself because of an affliction that has befallen him; then let them say: Allaah, Allaah, the Prophet [ﷺ] repeated the Lafdh al-Jalaalah (The Grand Name: “Allaah”), finding solace and happiness by remembering His Name, beseeching Him through His Majesty and Greatness, reaffirming His Tawheed (i.e. singling Him out in Worship). Indeed, the Lafdh al-Jalaalah, “Allaah”, is a Comprehensive Name, inclusive of all His lofty, Aesthetic, and Perfect Names and Attributes.

His [ﷺ] saying: is my Lord, meaning: He is my Lord who has done good towards me by causing me to exist from non-existence, and who guided me towards His worship (Tawheed) and remembrance, and who provided for me by bestowing upon me from His bounties, and the One who is the true Owner of all my affairs.

He [ﷺ] then expressed Tawheed more clearly by saying: I do not associate anything with Him., meaning: He alone deserves worship. He has no partner that shares with Him in His Perfection, or Loftiness, or Aestheticism, or Worship. No one can withhold what He [تَبَارَكَ وَتَعَالَى] gives; and no one can give what He [سُبْحَانَهُ] withholds, for He alone has power over all things.

By acknowledging this, it removes the worry, the distress, the sorrow, the hardship, and the tightness in the chest – only if it is said out of sincerity.

[Faith al-Qadeer (1/285)]. Fahad Barmem.

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9

## Do You Know You are not expected to be/have a girlfriend

"No man is alone with a woman but the Shaytaan is the third one present." Narrated by at-Tirmidhi (1091); classed as saheeh by al-Albaani.

And he (blessings and peace of Allah be upon him) said: "For one of you to be struck in the head with an iron needle is better for him than to touch a woman who is not permissible for him." Narrated by at-Tabaraani; classed as saheeh by al-Albaani in Saheeh al-Jaami' (5045).

Reply with either

Yes, I know

or

Now, I know



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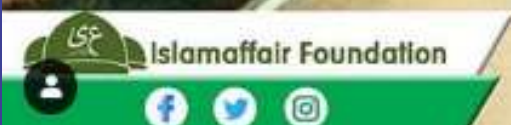
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10

To the deniers, regret is coming,  
All to enjoy the fleeting world,  
You run filthy races,  
And heedless of recompense



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All praise be to Allaah who has made the compilation of this listicle possible. We trust you enjoyed it and benefitted from it. We ask Allaah the Exalted to accept it as an act of worship and make subsequent editions more beneficial.

We also wish to commend our brothers and sisters who have been striving to revive the ummah through various platforms, may Allaah reward you all abundantly and purify our intentions from show-off. Aameen.

We are most committed to serving the ummah better, therefore, we will be glad to accept advices from our noble readers. The religion is naseehah as the messenger of Allaah said.

JazaakumuLLaahu Khayran.

# See you next week in shaa Allah!

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